## Course Information

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| **Course Title** | **Course Code Number** | **Credit Value** |
| Classical Traditions in Theory | SOCI 371 – 204 | 3 |
| **Class Location** | **Days** | **Time** |
| WOOD-1 | Mondays & Wednesdays | 12:30-14:00 |

### course calendar description

An examination of selected traditions, conceptual problems and topics in the foundational theories of sociology.

Pre-reqs: One of [SOCI 100](https://courses.students.ubc.ca/cs/courseschedule?pname=subjarea&tname=subj-course&dept=SOCI&course=100), [SOCI 101](https://courses.students.ubc.ca/cs/courseschedule?pname=subjarea&tname=subj-course&dept=SOCI&course=101), [SOCI 102](https://courses.students.ubc.ca/cs/courseschedule?pname=subjarea&tname=subj-course&dept=SOCI&course=102).

## Contacts

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| --- | --- | --- | --- |
| **Course Instructor** | **Contact Details** | **Office Location** | **Office Hours** |
| Craig Meadows (he/him) | craig.meadows@ubc.ca | ANSO 3116 | Wednesdays, 14:00-15:00 |

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| **Teaching Assistant** | **Contact Details** | **Office Location** | **Office Hours** |
| Jing Zhao | jing.zhao@alumni.ubc.ca | ANSO 2318 | Wednesdays, 11:00-12:00 |

## Course overview

The aim of the course is to familiarize students with some key texts in the “classical” period of sociological theory, spanning roughly from the middle of the nineteenth century to the early 1960s. Major schools of inquiry include functionalism, anti-positivism, conflict theory, and social interactionism, and canonical thinkers (Marx, Durkheim, Weber) of the discipline are at the centre of the course. We will then expand the repertoire of the course text, which is restricted to white males (with one reading from the African-American writer W.E.B. DuBois) to include a number of women and writers of color who both participate in key debates and write from key positions outside Europe. A fundamental interest of the course is the establishment of order-based discourses and the role of (re)design and institutions in shaping social life and the self, and the attendant conflicts that arise from order-based discourses. Given recent shifts in political cultures across the globe, we will also assess the transformations in class identities and politics that enabled the rise of totalitarianism and fascist ideologies.

## Course Structure

Classes are a combination of lectures (no PowerPoint slides), a few videos, and small group and lecture discussions. Discussion questions are posted to Canvas for each reading. These questions highlight key issues or concepts in the text and establish relations to other texts in the course, and are geared to help you orient yourself in what are sometimes difficult readings.

The overall purpose of the lectures is to produce understandings of the texts, to understand the foundation of sociology as a discipline, and to engage in critique of the sociological canon through reading authors against each other. Learning Outcomes

You should come away from the course with the following:

1. An ability to question assumptions underlying sociological methods.
2. An ability to critically read contemporary structures and discourses of the state, modernity, and everyday life.
3. An ability to articulate theoretical frameworks in your own work.

## Required Materials

1. Required Text: Craig Calhoun et al., eds. 2012. *Classical Sociological Theory*. 3rd ed. Malden, MA: Wiley-Blackwell.
2. Non-text readings are posted to Canvas.

## Assessments of Learning

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| --- | --- | --- |
| **Description** | **Weight** | **Due Date** |
| Final Exam | 25 | Exam Period |
| 3 essays @ 20 marks per essay. You must write one of each of the following three essay types: expository, compare and contrast, and self-reflection on the discipline of sociology or classical traditions in the present. | 60 | Choose three of the following four due dates:  Week 5: 3 Feb  Week 8: 2 March  Week 11: 23 March  Week 13: 8 April |
| Participation | 15 |  |
|  | 100 |  |

**Late Submissions:**

You have one extension of 7 days for any of the three essays. You cannot use the extension for more than one assignment. You do not need to ask to take advantage: just turn it in within the 7 day period. If the seven days ends on a holiday, then upload the essay to Canvas and bring a hard copy to the next class. Any papers submitted after seven days or papers submitted late after using your extension will be docked at a rate of 5% per day. Accommodations are made for students registered with the Centre for Accessibility and those who have university recognized absences with supporting documentation.

**Grade Revisions and Petitions:**

There are no re-writes in this course. All submissions are final. Students are welcome to seek additional explanation for their grades from their grader one week after they are returned. If you are unsatisfied with the explanation, a grade petition can be submitted to the course instructor. You must include a clean copy of the essay, the graded essay, and a one page assessment of the strengths and weaknesses of your work with the grade you think it should have received.

***Participation*:** Active engagement with course materials, peers, and the course director are essential to a successful seminar. To this end, the following factors will be taken into consideration when calculating your grade:

* *Attendance*: It is not possible to participate if not in attendance. Please contact the course director in advance if you are unable to attend class due to health or family issues. Note the penalty on the rubric for missed classes increases exponentially and a zero for attendance will result in zeroes for the remaining categories.
* *Verbal Contributions*: Direct contributions that are related to course materials that engage peers or the course director.
* *Active Listening*: Allowing space for the contributions of other students and paying attention to/engaging with their comments. Domination of the class, refusal to allow others to speak, active disrespect shown to peers or the course director, or a pattern of refusal to stick to course materials will all negatively impact your grade.
* *Group participation:* Much of your participation will come from small group discussions and will be calculated from peer and self-evaluations. Groups will discuss readings and films, and submit summaries of their discussions. A copy of the form and expectations for group discussions is attached to the end of the syllabus.

At the end of the course, *STANDING DEFERRED* standing will be granted where necessary (such as serious illness or bereavement) – at which time documentation will be required.

**Grading System:**

This course will be graded as follows:

**Percentage Grade Letter Grade Grade Point Score Descriptive Term**

A+ 90 and above 4.33 Excellent

A 85-89 3.95-4.30 Excellent

A- 80-84 3.70-3.90 Very Good

B+ 76-79 3.30-3.60 Very Good

B 72-75 2.95-3.20 Good

B- 68-71 2.65-2.90 Good

C+ 64-67 2.40-2.60 Satisfactory

C 60-63 2.00-2.30 Satisfactory

C- 55-59 1.50-1.90 Satisfactory

D 50-54 1.00-1.40 Marginal

F(Fail) 49 and below Unsatisfactory

## Schedule of Topics

Note: The course director reserves the right to change the weekly schedule. Students will be advised in advance, and a new outline will be issued.

**Week 1: Introduction & Division of Labour**

6 January

* Introduction & Course Outline

8 January

* Émile Durkheim. 1893. “The Division of Labor in Society.” In Calhoun, 220-33.

**Week 2: The Sociology of Order: Structural Functionalism**

13 January

* Talcott Parsons. 1961. “An Outline of the Social System.” In Calhoun, 502-21.

15 January

* Robert K. Merton. 1957. “Manifest and Latent Functions.” In Calhoun, 523-29.

**Week 3: The Sociology of Order II: Social Conflict/Weber I: Interpretation**

20 January

* Lewis Coser. 1956. “The Functions of Social Conflict.” Peter Kivisto. 2013. *Social Theory: Roots and Branches.* 5th ed*.* Oxford: Oxford University Press. Pgs. 211-14. Canvas.
* Ralf Dahrendorf. 1959. “Conflict Groups and Group Conflicts.” Kivisto. Pgs. 227-33. Canvas.

22 January

* Max Weber. 1904. ““Objectivity” in Social Science.” In Calhoun, 273-79.
* Max Weber. 1905. “The Spirit of Capitalism.” In Calhoun, 291-309.
  + Recommended Reading: R.H. Tawney. 1938. “Puritanism and Society.” *Religion and the Rise of Capitalism*. London: Verso. Pgs. 198-211.

**Week 4: Weber II: The State and Rational Organization**

27 January

* Max Weber. 1914. “Politics as a Vocation.” Pgs. Tbd. Canvas.
* Max Weber. 1922. “The Types of Legitimate Domination.” In Calhoun, 320-27.

29 January

* Friedrich Nietzsche. 1887. “First Treatise” Aphorism 13 & “Second Treatise: ‘Guilt’, ‘Bad Conscience’, and Related Matters.” Aphorisms 1-8. *Beyond Good and Evil/On the Genalogy of Morality.* 2014. Adrian Del Caro, trans. Stanford, CA: Stanford University Press. Canvas.
  + Recommended: Peter E. Gordon. 2017. “The Authoritarian Personality Revisited: Reading Adorno in the Age of Trump.” *Boundary 2*.

**Week 5: Simmel and the Self**

3 February

* Georg Simmel. 1900. “The Philosophy of Money.” Kivisto. Pgs. 129-35. Canvas.
* Georg Simmel. 1903. “The Metropolis and Mental Life.” Kivisto. Pgs. 116-24. Canvas.

5 February

* Georg Simmel. 1908. “The Stranger.” In Calhoun, 361-65.
* George Herbert Mead. 1934. “The Self.” In Calhoun, 347-59.

**Week 6: The Self: Of Structures, Desires and Norms**

10 February

* Sigmund Freud. 1923. “The Ego and the Id.” *Beyond the Pleasure Principle and Other Writings.* John Reddick, trans. London: Penguin Books. Pgs. 105-36. Canvas.

12 February

* W.E.B. DuBois. 1903. “Of Our Spiritual Strivings.” In Calhoun, 404-409.
* W.E.B. DuBois. 1903. “Of Booker T. Washington and Others.” *The Souls of Black Folk*. Oxford: Oxford University Press. Pgs. 32-44. Canvas.

**Week 7: Gender: Lock ‘Em Up – Normative Sequestration and Criminalization**

24 February

* Charlotte Perkins Gilman. 1898. “The Dependence of Women.” Kivisto. Pgs. 151-54. Canvas.
* Betty Friedan. 1963. “The Problem that Has No Name.” *The Feminine Mystique*. New York: W.W. Norton & Co. Pgs. 1-22. Canvas.

26 February

* Saidiya Hartman. 2019. “Revolution in a Minor Key,” “Wayward: A Short Entry on the Possible,” and “The Anarchy of Colored Girls Assembled in a Riotous Manner.” *Wayward Lives, Beautiful Experiments: Intimate Histories of Social Upheaval.* New York: W.W. Norton & Company. Pgs. 217-56. Canvas.

**Week 8: Marx I: Ideology and Alienation**

2 March

* Introduction to Marx: Discussion and David Harvey lecture

4 March

* Karl Marx. 1845. “The German Ideology.” In Calhoun, 142-145.
* Karl Marx. 1844. “Economic and Philosophic Manuscripts of 1844.” In Calhoun, 146-155.

**Week 9: Marx II: Capital and Revolution**

9 March

* Karl Marx. 1867. Chapter 26: “The Secret of Primitive Accumulation” and Chapter 27: “The Expropriation of the Agricultural Population from the Land.” *Capital Vol. 1*. Pgs. 873-895. Canvas.

11 March

* Karl Marx & Friedrich Engels. 1848. “Manifesto of the Communist Party.” In Calhoun, 156-71.

**Week 10: The Dissolution of the Classes: Imperialism and Fascism**

16 & 18 March

* Hannah Arendt. 1948. “The Political Emancipation of the Bourgeoisie.” *The Origins of Totalitarianism*. New York: Harcourt, Inc. Pgs. 123-57. Canvas.
  + Recommended: Hannah Arendt. 1948. “A Classless Society.” *The Origins of Totalitarianism*. Pgs. 305-340. Canvas.

**Week 11: What is to be Done? The Colonized Speak Back**

23 March

* Mahatma Gandhi. 1960. *My Non-Violence*. Pgs. 5-7, 18-21, & 54-55. Canvas.
* Claude McKay. 1919. “If We Must Die.” Canvas.
* Frantz Fanon. 1963. “On Violence.” *The Wretched of the Earth*. New York: Grove Press. Pgs. 1-15, 52-62. Canvas.
  + Recommended Reading: Lewis R. Gordon. 2015. “”The Damned of the Earth.” *What Fanon Said: A Philosophical Introduction to His Life and Thought.* New York: Fordham University Press. Pgs. 113-130.

25 March

* Mao Tse Tong. 1964. “Classes and Class Struggle.” *Little Red Book: Sayings of Chairman Mao*. Pgs 23-32. Canvas.
  + Recommended Reading: J. Moufawad-Paul. 2016. “Maoist Openings.” *Continuity and Rupture: Philosophy in the Maoist Terrain*. Winchester, UK: Zero Books. Pgs. 136-63.

**Week 12: No, We Aren’t “Sophisticated Critical Thinkers”: Critical Theory, Fascism and The Frankfurt School**

30 March

* Max Horkheimer & Theodor W. Adorno. 1944. “The Culture Industry: Enlightenment as Mass Deception.” In Calhoun, 465-477.

1 April

* Herbert Marcuse. 1964. “One-Dimensional Man.” In Calhoun, 478-85.
  + Recommended Reading: Herbert Marcuse. 1936/2008. “Luther and Calvin.” *A Study on Authority*. London: Verso. Pgs. 12-34.

**Week 13: Course Summary/Exam Prep**

## University Policies

UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions.

Details of the policies and how to access support are availableon[**the UBC Senate website**](https://senate.ubc.ca/policies-resources-support-student-success)**.**

## Other Course Policies

Computer (and Wireless Device) Usage

The objective of this section is to ensure that the course code of conduct, accessibility, and high standards of academic integrity and professionalism are maintained. This course does not require the use of internet or email while you are in class unless specified, and creating a non-distracting environment is of the utmost concern. As such, the following outlines the laptop policy for this class:

The **only** legitimate use of a laptop computer in SOCI 371 is note taking, unless otherwise noted by the instructor:

1. Permission to use laptops and tablets is granted through meeting with the professor.
2. Students who receive permission to use a laptop in class must sit at the back of the class.

Note: You may use your phone to record lectures, so long as they are for personal use only.

Cell Phone Bonus Grade:

In order to facilitate an environment that is conducive to learning, students will earn a bonus of up to 5% on their final grade for turning in their cell phones at the front of the class ***before the beginning of class***. Late arrival means no bonus. I understand that UBC is a large campus, but signing in for the bonus after class has started is disruptive. No exceptions will be made for this *bonus*. The bonus grade is calculated at a rate of 0.25% for each class in which you turn in your phone. This is a *voluntary program* and the student assumes all risk associated with participation.

### Learning Analytics

Not do anything. Online materials are provided to help you succeed in the course. I will not use analytics to surveil students. You are thus free to learn or not learn.

### Copyright

All materials included in the course pack and any links or readings on Canvas are coprighted materials and must be cited when used.

You are welcome to record lectures, but these are for personal use only. Under no circumstances can you share lectures with others or post them to the internet.

All lecture slide materials and lectures/discussions are public domain and do not need to be cited.

*Version: March 11, 2019*

**Group Participation Evaluation Form Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

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| --- | --- | --- | --- | --- | --- |
| **Name** | **Contributions** | **Active Listening** | **Total** | **Attendance** | **Comments (use back for more space)** |
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|  |  | **Average Score:** |  |  | **(Sum of each score divided by number of students)** |

Note 1: The average for the total column for all students combined for Contributions and Active Listening cannot be higher than 16. Exceptions must be approved by the course instructor or TA.

Note 2: You must evaluate yourself and your peers. Comments should be more detailed than “great listener.” Explain how each group member contributed to the discussions, or why their presence was detrimental to group success.

**Evaluation Rubric**

**Attendance (Note: Attendance establishes the starting point of your participation grade).**

Missed 0-1 discussions 10

Missed 2 discussions 8

Missed 3 discussions 6

Missed 4 discussions 4

Missed 5 or more discussions 0

**Contributions**

Excellent: Always contributes with references to text and course materials, stays on topic 9

Very Good: Regular contributions with readings done most of the time, stays on topic 8

Good: Contributes sometimes, makes occasional reference to readings, might stray 7

Satisfactory: Occasional contributions, some reference to readings, might stray from topic 6

Poor: Rarely contributes, never references readings, strays from topic 0-5

**Active Listening**

Excellent: Listens and responds to peers, integrates ideas, does not dominate group 8-9

Good: Might get distracted on occasion, might dominate at times, but generally good 7

Fair: Disregards ideas from others, might be distracted or uninterested, might dominate 5-6

Poor: Does not allow space for others to talk or very uninterested, too cool for school 0-5